



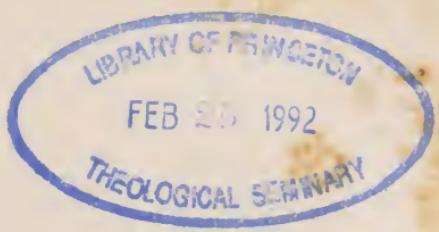
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THE



BANNER OF THE COVENANT.

CONDUCTED BY THE

EXECUTIVE COMMITTEE

OF THE

BOARD OF FOREIGN MISSIONS

OF THE

Reformed Presbyterian Church.

For Christ's Crown and Covenant.

1858.

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THE
Banner of the Covenant.

JANUARY, 1858.

SABBATH SHORTCOMINGS.

“Not speaking thine own words.”

As a day of rest, it affords leisure—and leisure unemployed is misemployed. In nothing, perhaps, is the Sabbath so extensively disregarded, as in “speaking one’s own words.” To abstain from *talking* on the Sabbath seems a hard and a harsh requirement. To urge self-restraint and self-denial here, is resented by multitudes as a resorting to the rigors of Sinai. Yet, from the disregard or observance of this rule, we begin to neglect or keep the Sabbath. “If a man offend not in word, the same is a perfect man, able also to bridle the whole body.” “Communications,” in themselves harmless, may “corrupt” on this day, if our speech be not “good to the use of edifying, that it may minister grace unto the hearers.” If the law of conversation on week-day,—“Let your speech be *always* with grace, seasoned with salt,” be not too stringent for a disciple, it cannot be an exclusively Jewish precept which stands at the head of this chapter,—“Not speaking thine own words.” “There is no way in which the Sabbath is more easily, more insensibly, more frequently violated, than this. Temptations to it are always at hand. The transgression always seems a small one, usually a dubious one, at the worst; and, often, no transgression at all. Multitudes of persons, of sober and well-meaning dispositions—nay, multitudes, as there is but too much reason to fear, of professing Christians, beginning with religious subjects, slide imperceptibly towards those which are considered as moral in such a degree as scarcely to differ from religious ones; thence to secular themes, bordering upon these; and thence to mere matters of business or amusement. Such persons, before they are aware, find themselves occupied in conversing about the affairs of the neighborhood; the strangers who are at church, the new dresses, fashions, business, diversions, news, and politics. To these they are led by *merely worldly conversation* concerning the prayers, the psalmody, or the sermon; as having been well or ill-devised, written, spoken, or performed; by a history, merely secular, of the sickness and deaths in the neighborhood, or elsewhere; or, of the dangerous or fatal accidents which have lately happened; the state of the weather, the season, the crops, the prospects, the affairs of the family, and by innumerable other things of this nature. The next step is, ordinarily, an habitual employment of this holy day, in

open, cool, and self-satisfied conversation about business, schemes of worldly pursuits, bargains, gains and losses."

It is because of this easy transition from profitable, or harmless, to unsuitable conversation, that Sabbath visiting is objectionable. It is not only a loss incurred, but a loss imposed. Those upon whom the call is made, are under the obligations of civility and hospitality. A false delicacy may lead them to regard the feelings of the visitor, at the cost of a good conscience. Sensitiveness to the feelings of man, may supplant the fear of God. If the visitor, on personal grounds, has no scruples, he should shrink from interfering with those of a friend, more polite than firm. To be open to calls on the Sabbath, is to be subject to visits from those also, whose habits ill comport with Sabbath observance. A selection of visits, if practicable, would be offensive. In general, the visit originates from a disrelish for Sabbath monotony, and a desire for change. The carriage is put into request, and servants are deprived of their rest. The preparations for visiting, and the entertainment to be provided, at the house of call, are a wilful waste of precious time on the one hand, and, on the other, an intrusion upon quietude, and an interruption of its enjoyment. We have known it as no uncommon effect of such visits, that domestic arrangements are disorganized; and, if some one or more of the family be not detained from divine service, the hour before it is one of confusion and harassment. What is indulged in as a harmless entertainment to the genteel visitor, is the imposition of additional labor upon the servants of a friend. The children of such families have not the best example set before them. From the felicitations of the drawing-room, the transition to the solemnities of the house of prayer, is not always easy.

Somewhat analogous to this practice is taking Sabbath walks and drives. The latter is seldom necessary. Those, whose circumstances allow of it, do not live in crowded habitations, or in a murky atmosphere. If not necessary, the Sabbath law is unquestionably against the indulgence. A walk, however, is lawful or unlawful, expedient or inexpedient, according to circumstances. That a garden, a field, the banks of a river, or the sea-shore, may encourage devotion, is undeniable. But the admission is conditional. Many that stroll in the field, do so to rid themselves of all thoughts of God. Many that wish to worship God in nature, dislike to adore God in Christ. But to contemplate God in His works, it is necessary to enjoy retirement and solitude. The ordinary Sabbath walk is among crowds of those whose general deportment proves them to be lovers of pleasure, rather than lovers of God. It is not among such that the walk is either profitable, or harmless. Our objects may be simply fresh air and gentle exercise; and, under certain circumstances, we may go forth in the name of the Sabbath. But there are observers who cannot, or will not, discriminate. Their view of our conduct, and the effects of our example, *as they take it*, may show, that what is lawful is inexpedient.—*The Sabbath made for Man: Evangelical Alliance Prize Essay.*

THE POSITION OF THE REFORMED PRESBYTERIAN CHURCH

TO CIVIL SOCIETY IN THE UNITED STATES.

MR. EDITOR:

By your permission, it is proposed to publish in the Banner, a few articles under the above heading, the propriety and necessity of which will be called in question by few. The relation of the Church of God to civil society has ever been a topic of deep interest, and it will continue to be so, till the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ.

It is with some regret that the consideration of the above topic is now proposed; and yet it seems to be necessary. The Church of God, one in her constitution, should be one in all lands; yet she is daily becoming more fragmentary or schismatical. Her unity, we apprehend, cannot be effected while her relation to civil society is ignored, or, what is no better, while Christians teach that civil society has nothing to do with God's revealed will in the Scriptures.

Where there is no law there can be no transgression; and hence, if the law of God do not apply to civil society, men cannot err in their civil duties. But the law of God applies to man in all his relations of life, and consequently the Church of God, her ministers and her courts, are bound faithfully to expound and to apply the word of God to the deeds of nations, both constitutional and administrative.

When the moral character of civil society is ascertained in one land, it does not follow that it is ascertained in another. The character of civil society is not the same in any two nations, nor is it long the same in any given nation. It is often changing—undergoing various modifications. Hence it becomes the duty of the Church, often to make the inquiry, "*Watchman, what of the night?*"

Civil society in the United States, being somewhat novel in its character, bearing little similarity to that of the Old World, behoves to be carefully considered, in order that a just and truthful application of the law of God be made to the civil institutions of our country. In making this examination, it is vastly important that our institutions be examined, not with the eye of a *foreigner*, nor yet with the eye of a *native*; but that they be examined impartially in the balances of Christ's sanctuary, and awarding to them what is right, and condemning what in them is wrong. This is a task not easily effected, and yet it ought to be essayed. In attempting it, the writer desires to set down nought in malice, but to think and write soberly in the presence of God, who weighs men, nations, and their actions, as in a balance.

But before proceeding to the examination of the moral character of the institutions of our country, with a view to see what is, and what ought to be, the position of our Church in relation to them,

it will not be unprofitable to glance, for a moment, to our Father-land, and see what was the moral character of the government of Great Britain, and what was the relation of the Reformed Presbyterian Church to Civil Society in that land.

The Reformed Presbyterian Church in Great Britain was the result of the second Reformation, — a reformation, not so much from Popery as from Erastianism and Prelacy. Her attainments are exhibited in the labors of the Westminster Assembly, as afterwards received by the Church of Scotland. In those days, the nation and the Church were both regarded as *reformed*; and were mutually bound to each other in solemn covenant, to perform relative duties as taught in the law of God, and recognized in their covenants. During this state of things, which was but short (during the unhappy and unfaithful reigns of the Charleses, First and Second), the relation of the Church to the State, and of the State to the Church, was one of amity. The members of the Church recognized the government of the country as the ordinance of God, and to be sustained for conscience sake. This they did, though it contained in it the element of royalty,—a figment of the mind, or rather of the times, unworthy of a Reformed Presbyterian,—and a notion not yet wholly removed from some minds in that land.

This state of things, as we have said, did not continue long. Both Church and State soon apostatized, and established a state of society, civil and ecclesiastical, adverse to the Reformation. The Episcopal Church was established in England, Ireland, and Scotland; and even Popery was threatening to become the order of the day. Presbyterians, adhering to their profession, were called to seal with their blood the testimony which they held. Upwards of two thousand godly ministers, we are told, were banished from their congregations in one day in the kingdom of England; and upwards of twenty thousand Presbyterians suffered martyrdom, for adhering to the Reformation. This state of things continued, till, by apostacy and persecution, Presbyterians were deprived of a public ministry. The Revolution of 1688 arrested the persecution, while it established Episcopacy in England and Ireland, and Presbyterianism in Scotland, as being more acceptable to the people.

With the Revolution settlement, Covenanters, or Reformed Presbyterians, never fully agreed. They continued, in their feeble state, to bear a decided testimony against the defections of both Church and State, and in behalf of the Reformation. This they did to the year 1706, when again, in the providence of God, they received a ministry, and enjoyed the privileges of publicly dispensed ordinances, according to the standards of the Reformed Presbyterian Church of Scotland.

The position now assumed towards the Government of Great Britain, was the same as hitherto maintained, viz., that of dissent from the existing government, and of adherence to the attainments of the Reformation as set forth in their Confession, Catechisms, covenants, and testimony.

As a people, they were known by the names, “Community of

Dissenters," because dissenting from the Revolution Establishment, "Covenanters," as adhering to their covenants, and as "Reformed Presbyterians," as adhering to the integrity of the Reformation, as attained in the years 1638-1649. The precise character of this dissent was never very definitely defined. They did not regard it as a nullification of the government, though they disowned it in both Church and State, on account of its apostasy and corruption. They could not and did not recognize it as the ordinance of God, to which they could give an unqualified oath of fidelity. They lived peaceably in the land,—performed their civil duties, but did not enjoy privileges, perform duties, or hold offices, which, in their nature expressed or implied a homologation of the existing state of society,—established, in their estimation, on the ruins of the Reformation.

Regarding civil society in this light, and dissenting from both Church and State, as then established, many of the members of the Reformed Church emigrated to America, and in time, were organized into churches, and were under Presbyterian government, even before the American Revolution. Having passed through that Revolution, acting a faithful and patriotic part in casting off a foreign yoke, they aided in forming a free republican government, both of a state and federal character.

Civil society being thus organized into state and federal governments, Reformed Presbyterians, existing in different States, began to examine more minutely than they could in the days of the Revolution, the moral character of the institutions of their country. This now leads us to consider more directly and fully the moral character of the governments of our country. This we defer to another number of the *Banner*; in the mean time, observing that for the sentiments exhibited in this, and future articles on the subject, no one is responsible save the writer.

C.

THE JEWISH MISSION.

DEAR BRETHREN:

The General Synod having at its last meeting, directed the Board of Foreign Missions to present to our churches, the important object of the evangelization of the Jews, they now respectfully and earnestly address you in regard to it.

In the providence of God our Saviour, a converted Israelite, Rev. S. Bonhomme, has been led to connect himself with our Church, and it is his ardent desire to be sustained by us, in his efforts for the conversion of his kinsmen, according to the flesh. Mr. Bonhomme is a native of France, and is able to speak the language of that country, as well as German and English, so that he can address all who use these tongues. He has had great experience in the work, having been in the service of the American Jews Society since 1843, till its disorganization. Familiar with their modes of

thought, and feeling, and expression, he is excellently qualified to remove their doubts and difficulties, and to direct them to "Him of whom Moses, in the law and the prophets, did write," Jesus the only Saviour. He is a man in whose piety, stability, good judgment, diligence, perseverance and faithfulness we may safely place confidence. The Board of Foreign Missions has directed him to visit our churches, and lay this subject before them, and at the same time to seek out, as opportunity may be afforded, "the lost sheep of the house of Israel," and to endeavor to instruct them in divine truth. In the discharge of his duties, we trust he will be cordially welcomed and liberally sustained. His *support* depends on the collections he may make, which it is hoped will be sufficient not merely to pay the *small amount* appropriated for his own salary, but to furnish means to employ other missionaries, and provide copies of the Scriptures, and suitable tracts and books, for distribution among the Jews. By the direction of Synod a collection was to have been taken up on the first Sabbath of October for this purpose, but there is reason to suppose that this has been generally overlooked. It is earnestly requested that as *soon as possible* it may be attended to.

As the members of our churches are not ignorant of the obligations which rest upon us, to do something for the conversion of the Jews, and do indeed feel a deep interest in this matter, it is scarcely necessary to add anything further. Yet we may in closing this appeal, refer to a few considerations which should lead us to "do what we can" for this object.

1. As the Saviour's command is to "Preach the Gospel to *every* creature," certainly the *Jews* should be regarded as included in it. And yet, while we have been preaching the Gospel to the heathen, to the Romanist, to persons of all countries and conditions, what have we been doing for the Jews as such? We must confess we have neglected them, and in so far we have not fulfilled the great command, which allows us to make *no exception* of any whom it is possible for us to reach.

2. But not merely as a *part* of the "whole world," have the Jews a claim upon us, but they have from various reasons a *special claim*. Chosen from all people of the earth as the subjects of spiritual blessings, to them "pertained the adoption and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; theirs are the fathers, and of them as concerning the flesh, CHRIST came, who is over all, GOD blessed for ever, Amen." We may say with the Apostle, "We are debtors to the Jews."

3. We may expect *great advantages* from their conversion. Their *influence* in the world is *great*. They are found in all parts of the earth; there is probably not one of its many languages which some of them do not speak; they possess the power which money gives, so that it has been said that Jewish bankers really decide the great questions of peace and war among civilized nations; they are so associated that a movement among them, in any one place,

is propagated among them everywhere; they are constitutionally ardent, active, persevering, willing to labor and to suffer much for any cause in which they feel an interest. We have reason to suppose that a powerful impulse would be given to the progress of the Christian religion, in every land, if the Jews were brought to embrace it. Some have believed that from them will proceed the missionaries who will be especially honored in the conversion of the world; and it has been maintained, by able expositors of the Scriptures, that prophecy shows that the conversion of the Gentiles is not to be expected till after the conversion of the Jews. "For if," says the Apostle Paul (Romans 11:12-15), "the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, *how much more their fulness?*" "If the casting away of them be the reconciling of the world, what shall the *receiving of them* be but *life from the dead?*"

4. There appears to be, at the present time, a *state of feeling* among the Jews favorable to efforts for their evangelization. Many of them, dissatisfied with the "traditions" in the Talmud and other commentaries on the Scriptures, are returning to the pure word of God, and the number of converts has been on the *increase* during the past ten years. "In England there are more than THREE THOUSAND converted brethren of Israel. They represent almost every class of society. Amongst them are EIGHTY ordained ministers of the Gospel of the *Church of England*, and perhaps as many ministers amongst the Dissenters." It is only but a few weeks since three hundred and fifty Jewish believers made themselves known to the missionaries in New York, where an excellent monthly periodical is issued, called the "True Israelite," edited and published by learned Christians, and where meetings of great interest are held every Sabbath evening for "the free discussion of the topic, 'Christianity the only true Judaism.'" The advanced period of the world in which we live, and the signs of the times generally, seem to indicate that the time to favor Zion, yea, the *set time*, is come.

Beloved brethren, we leave the subject to your prayerful and conscientious consideration. If you think it right to *refuse* your assistance, we assume not to censure or condemn you, but if you believe that obedience to our Divine Master's command, love to those who are so emphatically "beloved of God," and the best interests of the Church of Christ, require that we should sustain this effort for the salvation of the Jews, we trust you will accord to it your prompt and hearty and liberal assistance.

On behalf of the Executive Committee of the Board of Foreign Missions.

THE more believers love God, the more they love one another; as the lines of a circle, the nearer they come to the centre, the nearer they come to each other.—*Charnock.*

THE DUTY OF DEDICATING OUR SONS TO GOD, FOR THE GOSPEL MINISTRY.

THEME.—“That Christian parents be exhorted to give their sons to God, with a view of their being trained by the Spirit, and by the Church, to the work of the Gospel Ministry.”

THERE are certain cardinal truths affecting most deeply the life of the Christian Church, which, by reason of long neglect, have died out from the common recognition, and need at intervals to be re-argued and re-established. Such a truth, we take it, is this duty of Christian parents to dedicate their sons to God, with a view to the Gospel ministry. Like most other great practical truths, it has had its counterfeit in systems of formalism; and the false practice has prevailed instead of the genuine, until the very abuse has thrown discredit upon the true doctrine. So that even now, at the suggestion of so important a topic, we think it needful to vindicate it against any suspicion of fellowship with that absurd system of designating any particular son of the family to the ministry, just as another is set apart to the army or navy.

It should not be forgotten, however, that the *counterfeit* points to the *true*; and it is our business to inquire what is *the truth*, in doctrine and practice, which is disguised under this empty formalism.

Under the Old Economy, the original ordinance required the *first born son* to be set apart for the priesthood, or rather this sacerdotal office was one of the birthright privileges. The principles underlying this arrangement, were (1), that God’s service at the altar was the highest and best; (2), that this sacred office required the first and best of the offspring; (3), that they who had been pre-eminently spared,—as *their first born* had been in the Egyptian scourge,—should be solemnly dedicated to God as his of double right; while thus also they should point to Him who is the great *first born* among many brethren. Reasoning from all analogy, these principles are of full force under the Christian dispensation; and are even expected to obtain more specially, as the shadow merges into the substance. Do Christian parents doubt that God’s service at the altar is still the highest and the best? Or is this, indeed, the lurking *fallacy*, the worm at the root of our ministerial supplies, that fathers and mothers in the Church seek worldly avocations for their sons, as more lucrative or more honorable? Have they, indeed, ceased to regard the sacred office as the birthright privilege of their Samuels, and Johns, and Timothys, which it were profane to part with for a mess of pottage?

And will it be for one moment disputed by Christian parents that this service of God in the sacred office, calls for the first and best of their offspring? And if this be so, then does it not in effect set up the first claim to each one of those who, as sons, are able to serve him in the ministry? Or, for which of their sons shall they make out an exemption on the ground of inferiority? Does not this principle, so essentially belonging to both Economies, of con-

secrating to God's altar the best of its kind, cut off the plea that any son is too talented, or too promising, or too useful in a worldly point of view, to be given up to this religious work ?

And further ; as "the first born" were claimed, as a class, for the ancient ministry, because these, as a class, had been savingly distinguished from Egypt's first born, who were swept off by the destroying angel, does not God's *effectual call* to any of our sons, so far set a mark upon them as being claimed for his service in the New Testament priesthood ? Let it not be answered that under the New Testament the priesthood is only the common Christian vocation, inasmuch as every believer under this Economy is ordained to be a priest ; for the same argument, if pressed, would abolish the sacred office altogether, and merge the Christian ministry into the common Christian discipleship. If, then, we see our sons hopefully converted to God, does not this so far indicate that he who separated them from their birth, would put them into the ministry ? Is there any provision made under the New Testament, for their redemption with money, from so blessed and privileged a service ? If so, where is *the family of Aaron*, upon whom, in their stead, the office can fall ? And if there be misconception here, may not the Church be failing of her supplies, and the ministry of its reinforcements, just because this family resource is neglected, and there is none appointed in its stead ? Christian parents do rather ignore their own priesthood, when they deny the duty of their sons, and God's claim upon them as the *proper sons of Levi*. Should they not ask importunately for their new birth, as Hanna asked for Samuel, with the pledge, that if God would but convert them, they should be dedicated to his service in the Gospel ministry ? "For this child I prayed, and the Lord hath given me my petition which I asked of him. Therefore, also, I have lent him to the Lord. As long as he liveth he shall be lent to the Lord." (1 Sam. 1 : 27, 28.) But it may be contended that we should rather dedicate our sons to God's service in general, without any special reference to the work of the ministry ; that we ought rather to leave it to his providence to indicate their function, lest we seem to dictate to God. But if it be conceded that the sacred office is *that* in which ordinarily God may be most eminently served ; and if our dedication of sons to such service, supposes always his effectual preparation of them for the work, and the inward call of his Spirit as a special personal requisite, and if, also, it implies a submission to the order of his providence as to the outward call, then surely there can be no danger here of trenching upon the Divine prerogative.

But, consider (1) that *the pressing wants of the field* are such as to call for such a *system of recruits*. If the whole tribe of Levi was needed for the old temple service, and all the sons of Aaron for the priesthood, it is quite as necessary now that all the sons of Christian parents be separated for this work, if they can have the requisite qualification. And whence should the recruits be looked for more appropriately than from this very quarter ? And is not this always the fair presumption in the case, that the ministry will be

taken from families of the covenant? And if Christian parents have any right to presume upon their children being owned as the Lord's, have they not a corresponding obligation to devote them as the Lord's, to his most eminent service in the ministry? Is not the presumption then always on this side, that while *this immense want continues*, if our sons are owned by God as his children, through his converting grace, they should be consecrated to his highest service, to be his Gospel *ministers if he so please?* And how can Christian parents respond to the Divine command, and with an eye upon the whitened harvest, pray that the Lord would send forth laborers into his harvest, if, at the same time, they are not using their proper influence with God and with their sons, to put *these of their own household* into the harvest-field? Who shall tell how many loud prayers in our Church assemblies, for the reinforcement of the ministry, have been powerless, just because of this lurking self-deception in many a parent's heart? Amidst all the crying demands of the foreign and domestic field, the sad deficiency of laborers, and the dismal prospect for any forthcoming supplies, worldly parents have rather sought for their sons the position of merchant princes than of ministers of Christ. And what wonder that God *often as now*, rebukes such worldliness, and shows them that this, their birthright, has been profanely parted with for a mess of pottage! May we not presume then, that while such immense destitutions in the harvest-field *continue*—while the Master is so urgently calling for *men*—while the Church is trembling before the gates of hell, just for lack of some such systematic reinforcement of her troops, the sons of the Church are demanded for the ministry, and Christian parents ought so to calculate, and to train them with this in view?

Consider (2) *the positive power in the household of such parental dedication.* Can it be doubted that our sons, thus set apart, and instructed, and prayed for, with a view to such a holy service, would be placed at every advantage for their early conversion to God? What a train of pious influences would of needs go forth from such a parental aim in the daily education? What fervency in prayer would come from such a prospect and hope of seeing these sons ministering in holy things. What lofty Christian conversation and example would naturally ensue. And have we not reason to believe that the prayers which look towards such a dedication would be heard, and that thus our sons would be converted much more commonly than at present? Would it not oftener occur, as with Hannah, that the *vow* accompanying the *petition* would draw down a gracious answer from a covenant God? But we have staggered at this point! We have hesitated to say, "*If thou wilt give unto thy servant this son, then I will give him unto the Lord all the days of his life;*" and therefore often our sons have grown up in unconversion for lack of this very parental dedication.

OBSERVE: We do not contend that all our sons should be put into the ministry, whether converted or not. Nor even that all of them who are hopefully the Lord's should be, of course and at any

rate, absolutely designated to that office. God must call them as he called Aaron. But we urge that, on our part, we should hold them as devoted to the Lord for *this work, as that to which we may fairly hope that God will call them*; and that, with this view, we should train them, and pray for them, and lead their minds and direct their course, looking to his providence and his Spirit to second our efforts and open the way. This would contemplate quite a different course of conduct from that which most commonly obtains in our households, with respect to our sons. It would point to the highest aims for their usefulness and their devotedness, and it would call for an exalted Christian culture, such as a mere passive dedication could never reach. We would not, by any means, maintain any such *presumption* as would dispense with a particular, personal *call*, in any case. But we believe that this call more often comes to our converted sons than is commonly admitted. And we believe that among *them* at least, the misapprehension is much more often *against* the call than *for* it, and keeps out of the ministry more of these who are *called* than it brings into the ministry of those who are not called.

But this view of the subject has not been overlooked by the General Assembly of our Church. In 1840 we find them using such language as this: "We suggest to Christian parents the important duty of dedicating their children to God, and especially of pleading continually with the Most High, in subordination to his holy will, to sanctify their sons, and prepare them for the sacred ministry. Our feelings (they add) have been deeply enlisted in this subject by the statements laid before us from the Board of Education, which show that the number of our candidates for the ministry is decreasing. We call upon all the pious parents in our communion to consider this affecting circumstance. We have hundreds of vacant churches in our connection. Several millions of the population of the Union are believed to be destitute of the stated means of grace; the heathen world spread out before us in one vast scene of crime, and cruelty, and woe, appeals to us with an unyielding and soul-piercing importunity, to send them relief. And yet our candidates for the ministry are fewer now than they have been for some years. Will you not lay this to heart? Will you not bring your sons and consecrate them anew to your covenant God? Will you not give over seeking for them the transitory honors and riches of this world, and pray the Lord of the harvest, if it seem good in his sight, to anoint them with his Spirit, and send them forth into his harvest, which is perishing for lack of laborers?"—*Minutes, 1840*, p. 310.

We would only urge, in conclusion, the striking FACTS which so attest the importance and value of such parental dedication. The celebrated JOHN NEWTON testifies: "I have been told that from my birth my pious mother had, in her mind, devoted me to the ministry; and that, had she lived until I was of a proper age, I was to have been sent to St. Andrews, in Scotland, to be educated. But the Lord had appointed otherwise. She died before I was

seven years of age." Yet, mark the training of which he testifies: "When I was four years old, I could repeat the answers to the questions in the Shorter Catechism, with the proofs, and all Dr. Watts's Smaller Catechisms, with his children's hymns." This was the power of that parental dedication in such daily training, not only for the ministry, but for heaven. How the hand of a covenant God wrought with him through all his after impieties, and with all the persistency of a Divine ordination, checked, disciplined, and reclaimed him, till he became an able and faithful minister of the New Testament, according to that pious mother's prayer, is a notable chapter in the annals of the Church.

The biographers of REV. JOHN BELFRAGE remarked, that his Christian mother labored to prepare him for the sacred office,—to form pious sentiments in his mind, and to cherish devout feelings in his heart. She marked, with pleasure, her son's early inclination for the ministry, which had been awaked by means of her own early religious influences upon him. Accordingly, when at a suitable age, he was sent to the College of Edinburgh, it pleased God to work in him the graces of a Christian character, and he became a devoted and faithful minister of Christ, after his pious mother had been laid in the dust.

DR. CLAUDIUS BUCHANAN was, from his childhood, devoted by his parents to the ministry. He was, however a reckless youth, and pursued a course of wandering through several years, until, at length, the God of NEWTON brought him to attend on the ministry of that reclaimed wanderer, and he was led to Christ. It was on hearing a sermon from the passage, in Isaiah: "How beautiful upon the mountains are the feet of him that bringeth good tidings," that all his early parental dedication to the ministry forced itself upon his heart. He became, at length, a preacher of the Gospel in England, and afterwards filled an important post in India, as a herald of the Cross.

It is recorded, also, of the celebrated PHILIP HENRY, that his godly mother devoted him, in his tender years, to the service of God in the work of the ministry, and though she died before he was fourteen years of age, he always spoke of her as being to him, what Timothy's mother and grandmother were to him,—acquainting him with the Scriptures from his childhood. She prayed with him daily; catechized him, and thus laid the foundation for his future usefulness in the great and holy work to which she had devoted him.

Of the REV. JOHN BAILEY, who was a faithful minister of the Gospel in Ireland, and in New England, it is recorded that his godly mother dedicated him to the service of God in the Gospel ministry, from his earliest moments. He was accordingly trained in a way befitting such a sacred aim, and from being reared like Timothy, he became, like him, an eminent minister of the New Testament.

We add the name of the celebrated PRESIDENT DAVIES. His mother, says his biographer, took example from the mother of the

Prophet Samuel, and vowed a vow unto the Lord, that if he would indeed give her a man-child, she would devote him to his service all the days of his life. Hence he was called Samuel. At twelve years of age, it is remarked that he was more ardent in his supplications for being introduced into the Gospel ministry, than for any other thing. "The event proved," says President Finley, in his sermon on his death, "that God accepted the consecrated boy, —took him under his special care; furnished him for and employed him in the service of his Church; prospered his labors with remarkable success, and not only blessed him, but made himself a blessing." See, also, to the same effect, the case of REV. DR. McMILLAN, as narrated in the "History of Jefferson College," by Rev. Joseph Smith, D.D. (Appendix, p. 414.)

God has not left himself without witness. His faithfulness to his household covenant, and to his New Testament Church, has been signally manifested in a long line of ministers, parentally dedicated to him in this holy work. From Samuel, and those that follow after, a great cloud of witness-bearers have testified of these things. Many members of this Synod could testify to the same effect, of such early parental dedication in their case. It has always pleased God to propagate his Church by means of a pious posterity. He has transmitted his Gospel ministry by this means. The sanctity of the domestic relation and the power of parental influence and prayer, have been employed by him for so momentous a result as the recruiting of laborers for the harvest-field of the world. And by all the necessities of his Church, and of perishing millions in all lands, he calls upon Christian parents to lay their sons at the foot of his altar, and to crave for them, as their high Christian birthright, the distinguished honor of serving him in the ministry of reconciliation.

FATHERS AND BRETHREN OF THE SYNOD! Where are our sons, who have attained to years of maturity, or who are fitting for their stations in life? Have we honestly devoted them to the sacred ministry, and then, in good faith, pleaded with God to train them up for so high and holy a calling, if it were his will? Or have we borne no testimony in the household, and used no influence with God toward this result? Might it not be expected that the Christian ministry would be recruited from our families? Does not God's service need them? Are not the churches calling for men? Are we not now to labor and pray that the promise may soon be fulfilled, as the glory of the latter days, that our sons and our daughters shall prophesy, and that our young men shall see visions, as well as our old men dream dreams; and that, "*in the beauties of holiness from the womb of the morning, the Church shall have THE DEW OF HER YOUNG MEN?*"

[This address is from the pen of the Rev. Dr. Jacobus, read recently at the Synod of which he is a member. We commend it to the attention of parents in our own Church. It is peculiarly applicable; and we hope that, in our great lack of ministers, parents will prayerfully consider the duty of dedicating their sons to God.—ED.]

MISSIONARY LOSSES IN INDIA.

THE Calcutta correspondent of the London *Nonconformist*, in a letter dated Calcutta, October 8, says:

Your readers will, I know, be deeply interested in the following statement of the losses incurred by our various Christian missions in Upper India. I have drawn it up carefully from the best sources of information, and though I present it as but a rough estimate, I do not think it is very far wrong. I believe it is rather under the truth than above it.

Missionaries Killed.—Rev. W. H. Haycock, Cawnpore, London Propagation Society. Rev. H. Cockey, do. do. Rev. J. E. Freeman, Futtehgur, American Presbyterian Board of Foreign Missions. Rev. D. E. Campbell, do. do. Rev. A. O. Johnson, do. do. Rev. R. McMullin, do. do. Rev. T. Mackay, Delhi, London Baptist Mission Society. Rev. A. R. Hubbard, do. Propagation Society. Rev. D. Sandys, do. do. Rev. R. Hunter, Sealkote, Scotch Kirk. Rev. J. MacCallum, Shahjehanpore, additional clergymen.

Ladies and Children Killed.—Mrs. Haycock, Mrs. Cockey, Mrs. Freeman, Mrs. Campbell, with two children; Mrs. Johnson, Mrs. McMullin, Mrs. Hunter, Mrs. Thompson of Delhi, widow of the Rev. T. Thompson; Miss Thompson, Miss Grace Thompson.

MISSION PROPERTY DESTROYED.

1. *Choota Nagpore*.—Berlin Mission: Several bungalows plundered and burned, church injured, schools destroyed. Loss, \$6000.

2. *Buxar and Gya*.—Berlin Mission. Loss, \$500.

3. *Azimghur*.—London Church Missionary Society: School destroyed, with the teacher's bungalow. Loss, \$1000.

4. *Jaunpore*.—London Church Missionary Society: Church injured, English school destroyed, two bungalows plundered and burned. Loss, \$5000.

5. *Goruckpore*.—London Church Missionary Society: Two bungalows plundered and burned, English school destroyed, church clock stolen, farm not touched. Loss, \$3500.

6. *Allahabad*.—American Presbyterian Board of Foreign Missions: Two large missionaries' bungalows plundered and burned, Mr. Owen's biblical library, worth \$5000, destroyed; church and English school injured, native chapel burned, mission press burned, with paper, stock in hand, works in hand, and book store; presses broken, types turned into bullets, foundry plundered, two Christian villages burned. Loss, \$65,000.

7. *Futtehpore*.—American Presbyterian Board of Foreign Missions: Missionary's bungalow, church, village, and schools burned and destroyed. Loss, \$4000.

8. *Banda*.—American Presbyterian Board of Foreign Missions: School-house and teacher's bungalow destroyed. Loss, \$1000.

9. *Cawnpore*.—London Propagation Society: Two bungalows

plundered and burned, church destroyed, Christian village burned, girls' school injured. Loss, \$10,000.

10. *Futteghur*.—American Presbyterian Board of Foreign Missions: Four missionaries' bungalows, three catechists' bungalows, girls' and boys' boarding-schools, large Christian village, tent factory, with carpenter's shop, looms for weaving cloth and carpets, tent and store-house, all plundered, burned, and utterly destroyed; church, one of the prettiest in Upper India, much injured. Loss, \$25,000.

11. *Mynpoorie*.—American Presbyterian Board of Foreign Missions: Bungalow, church, and school burned. Loss, \$2000.

12. *Agra*.—American Presbyterian Board of Foreign Missions: Four bungalows plundered and burned, including two schools and four English children, English church injured. Loss, \$9000.

13. *Agra*.—Bible and Tract Society's Depot destroyed. Loss, \$6000.

14. *Agra*.—London Baptist Missionary: Two English chapels destroyed and a bungalow. Loss, \$3500.

15. *Agra*.—London Church Missionary Society: Two stations destroyed. At Secundra the immense press, the largest printing establishment in India, utterly destroyed; all the presses broken, types stolen, type machinery broken, lithographic presses and stones broken, stores of paper burned, school book store, government book store, containing all the official publications of the Northwest provinces, burned and plundered; the press buildings greatly injured, the two boarding-schools for boys and girls burned, two missionaries' bungalows plundered and burned, church destroyed, large Christian village, with two hundred houses, burned to the ground. In the city, stone church damaged, English college the same, three bungalows plundered and burned, native village injured. Total loss, \$150,000.

16. *Muttra*.—London Baptist Missionary's bungalow, with valuable library, church, and school, plundered and burned. Loss, \$2500.

17. *Chitaura (near Agra)*.—London Baptist Mission: a large Christian village, two missionaries' bungalows, chapel, and weaving factory, all plundered and burned by the Neemuch Sepoys. Loss, \$6000.

18. *Delhi*.—London Propagation Society: Missionaries' bungalows, English school, and native church, plundered and damaged. Loss, \$6000.

19. *Delhi*.—Baptist Mission: Bungalow and small chapel plundered; Mrs. Thompson's bungalow, with Mr. Thompson's most valuable library, destroyed. Loss, \$7000.

20. *Lodiana*.—American Presbyterian Board of Foreign Missions: Two bungalows, English school, church, boarding-schools; press, with presses, type foundry, paper store, book store,—all plundered, broken, and burned. Loss, \$25,000.

21. *Jallandar*.—American Presbyterian Board of Foreign Missions: Bungalow and school destroyed. Loss, \$1500.

22. *Sealkote*.—Church of Scotland: Bungalow plundered and burned; nothing else known. Loss, \$2000.

23. *Bareilly*.—American Episcopal Methodist: Bungalow and very valuable library burned. Loss, \$2500.

24. *Meerut*.—London Church Missionary Society: Missionary's bungalow plundered and burned. Loss, \$2000.

25. *Shahjehanpore*.—Additional Clergy Aid Society: Bungalow plundered and injured. Loss, \$1000.

26. *Mutra*.—Additional Clergy Aid Society: Bungalow and library burned and destroyed. Loss, \$2000.

Total, \$354,000.

Of this heavy loss, by far the greater portion falls on the English Missionary Society, and the American Presbyterian Board of Foreign Missions. The former loses \$160,000, and the latter \$150,000. Much of the loss will, perhaps, not be required to be made good. It is most likely that the Society will not re-establish the Secundra Press.

NORTHERN PRESBYTERY.

INDIA.—At a late meeting of the Northern Presbytery, of the Reformed Presbyterian Church, the following resolutions were proposed by Dr. McLeod, and adopted. The Presbytery, before the close of their sessions, spent a season of prayer, in which all the ministers and elders were engaged.

Whereas, Presbytery have heard of the insurrection in India, and the disasters it has produced; and whereas, several missionary brethren connected with Christian missions in India, have already lost their lives; and whereas, our own beloved brethren are in imminent peril, and the cause in their hands greatly endangered; and whereas, all this calls for humiliation before God, and earnest prayer at his throne: therefore,

Resolved, 1. That the Northern Reformed Presbytery desire to bow before God, in humble submission to his will, as displayed in these deeply afflictive dispensations.

Resolved, 2. That Presbytery will spend a season of prayer during their present sessions, and earnestly beseech God to preserve the lives of the brethren, to stay the progress of the war, to convince the poor ignorant heathen and Mohammedans of their folly and crime in the course they are now pursuing, and generally, that he may cause all these present adversities to redound to the furtherance of the Gospel in India and over the earth.

Resolved, 3. That we deeply sympathize with our brethren in India and their households, in their present difficulties and dangers, and commend them to the sympathies of the great “High Priest of our profession.”

Resolved, 4. That increased efforts for the support of the Foreign Missions of the Church are demanded by the existing condition of things, and that such efforts are affectionately recommended to all under the care of Presbytery.

Resolved, 5. That a copy of these resolutions be transmitted to the brethren in India, and published for the information of the Church.

(Signed)

DAVID J. PATTERSON,
Clerk of Presbytery.

NEW YORK, Oct. 21, 1857.

THE COMMERCIAL REVULSION.

SERMON ON THE PANIC—THE ONLY SECURITY IN TIMES OF CALAMITY.

REV. MR. PATTERSON delivered a discourse yesterday afternoon in the First Reformed Presbyterian Church in Duffield Street, Brooklyn, selecting for his subject the present commercial condition of the country, and endeavoring to impress upon his hearers what was “the only security in times of calamity.” His text consisted of the first five verses of the 46th Psalm.

1. God is our refuge and strength, a very present help in trouble.
2. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea ;
3. Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.
4. There is a river the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High.
5. God is in the midst of her ; she shall not be moved : God shall help her and that right early.

He commenced his discourse by showing that the world is full of trials and troubles ; that true religion prepared man for seasons of trials, so that when the adversary might come he would lose his sting, when he found man walking in the path of duty and ready to struggle with his foe. The Gospel of Christ was diversified in order to meet our wants and woes. He then continued by following the life of Abraham, the trials of Isaac and Jacob, the sufferings of Joseph when in Egypt, the martyrs of olden times, and in modern times the trials of Knox and Luther, to show that God is the best security against danger, and that he will honor those who honor him. He took occasion to allude to the mutiny in India, and the danger and privations of the Church in that country ; how the missionaries, amidst all the consternation and alarm that has seized upon others, alone stand calm and composed in their minds, awaiting with patience the quelling of the storm, fully confident that Providence will bear them up and bring them safe out of the conflict, giving them renewed energy with which to carry out his command, “Go ye into all nations and preach the Gospel to every creature ;” thus proving that the Gospel endows its servants with a moral heroism that is invincible ; a determination to succeed that cannot be conquered. The second part of the discourse was confined to the great financial crisis that is sweeping over the nations

of the earth. That God sent the storm, because the men of the world, in the urgency of commercial business and in their pride at the success that had crowned their efforts, had neglected his ordinances and were forgetful of the Divine blessings he had so bountifully showered upon them ; and that this cannot be done with impunity we had abundant proof, for our strong vessels have been broken in pieces, and our treasure from California has been hurled into the depths of the ocean. Better far, then, would it be for men to observe his Sabbaths and obey his laws, than to strive to forward their commercial enterprises, for nothing can succeed with us, all our plans and devices will be in vain, except we remember to whom we are indebted for that commerce, and to whom we are to return thanks for the completion of those enterprises. It was for neglect of his precepts that the angels were cast down from heaven, and it is so with a nation as with an individual, for God knows not nations at the bar of judgment. It is by the pursuit of gain man neglects religion, and denies himself greater pleasures than any this world can afford him. Then, when God visits him with affliction, and he finds his business ruined and his marble palace in the hands of another, not having true religion he becomes desperate, and sinking into wretchedness, he adds another to the list of crimes he has committed against his Creator, and finally perishes by his own hand, and appears unbidden in the presence of his God ; while, on the other hand, the Christian only seeks what will serve him in his daily walk through life, devoting his means to promote the work of God by building churches, printing Bibles, and sending missionaries to the ends of the earth. But sometimes, when rebuking the vanity of worldly men, God sends troubles upon the Christian, and makes him suffer in the general crisis to prove his belief in him, but the Christian not having set his heart upon the perishable riches of the world, but looking forward to the everlasting real riches of heaven, is joyful and patient ; looking before him with hope and confidence, and back at the littleness of this life, he sinks down without a murmur into the shades of poverty, buoyant in the hope of eventually gaining wealth in his Father's kingdom, and an immortal crown in exchange for the mortal mammon of this lower kingdom. Mr. Patterson concluded his discourse by pointing out the weakness of men, in putting confidence in earthly enjoyments or promises, and by quoting the great speech of Cardinal Wolsey when stripped of his honors and power : " Had I but served my God with half the zeal I served my king, he would not in mine age have left me naked to my enemies." He accordingly exhorted men to lay up for themselves treasures in heaven by confiding in the promises of an Almighty power.—*N. Y. Paper.*

SOME people's religious opinion is only a stake driven in the ground ; does not grow—shoots out no green—remains just *there*, and just *so*.—*Foster.*

LETTER FROM REV. J. S. WOODSIDE.

DEHRA DOON, September 12th, 1857.

MY DEAR BROTHER McAULEY,—

Your attention is doubtless, at the present time, directed to Indian affairs, with an intensity never before felt in the Western World. The events of the past four months have been of a character to arrest the attention of all Christendom. We are passing through a crisis of no ordinary importance. *You* will likely see the end of it; but that I, or any of the missionaries now in the field, may be spared to see it, is not so certain. We cannot tell what a day may bring forth. Any sudden misfortune to the British arms, at the present crisis, might be fatal to us all. But our trust is in God. Thus far we have much cause for thankfulness, and, I think, we may not be considered presumptuous in beginning to entertain a pretty confident hope that all will soon go well with us in this land.

If you will bear with me I shall proceed to give you my views, at some length, regarding the present crisis. First of all, I will give you a little insight into the state of the Government in this part of India.

In the early part of the present century, the British, under Lord Lake, succeeded in driving the Mahrattas from this part of the country. Everywhere the British arms were victorious, and the East India Company were in a position to dictate terms to all the native princes of the land. The Mogul emperors existed only in name. Their power had been completely broken by the warlike Mahrattas; and when Lord Lake entered the imperial City of Delhi, he found the nominal emperor reduced to a state of the most abject dependence. His eyes had been put out by a neighboring prince, and his resources had been so reduced that even his wardrobe was but scantily supplied with the commonest clothing, much less with the regal apparel pertaining to the Great Mogul.

It is hard to account for the strange infatuation that seems to have taken possession of the people of England, at that time, with regard to Indian affairs. Lord Wellesley had pursued a stern policy of aggression,—a policy, which, in the East, is ever sure to be successful. His success alarmed his employers, and, instead of taking advantage of his conquests to consolidate their own empire, and secure the blessings of a good government to the people, they seem to have taken an insane pride in setting up and pensioning a swarm of petty kings all over the Northwest. The territory they had clearly conquered, they contented themselves by viewing as ceded, and received by treaty, at the hand of the Mahratta princes, what had been won at a fearful expenditure of British blood and British treasure. To-day we are reaping the natural fruit of this suicidal policy.

The blind emperor was continued in the possession of his regal titles, and a pension of 125,000 rupees per month, bestowed upon

him to enable him to maintain his imperial dignity. To-day the son of the old blind beggar sits upon the throne of Delhi, while *his* sons command the rebel armies of the East India Company; and British blood, and British treasure have, for the past three months, been profusely expended before the walls of that fated city, in the hitherto vain attempt to destroy the barriers which their own hands had raised around this shadow of quondam royalty.

It is rather difficult to account for the policy that has hitherto been pursued in India, with regard to native princes. I suppose we must do the English the justice to acknowledge, that the feeling that has prompted these acts is a *generous* one. Royalty has in it something exceedingly attractive to an Englishman. He looks upon kings as holding their power, nay, even their very name, by some species of divine right, and he will not "put forth his hand against the Lord's anointed." Hence we have, all over this unfortunate land, a swarm of nominal monarchs, needy, ignorant, stupid, besotted creatures, living on the honest industry of the people, tolerated in the practice of every vice, protected by the strong arm of the Government from the vengeance of injured men, and, to a large extent, exempt from the usual restraints of law. It is not, therefore, to be wondered at, if, on an occasion like the present, some of these anomalous potentates should be found heading rebellion against the white faces of the distant West. In the next place, let us look at the manner in which the East India Company has sustained its rule in India.

There have always been a number of regiments of English soldiers furnished by the English Crown, but these have generally been a mere handful in such a vast nation as this. The main reliance has hitherto been upon the native army. The theory of governing a nation by mercenaries, raised from the masses of the people, was deemed a sound one, and has been acted upon in India, with what results the present calamities too plainly tell. At the commencement of the present outbreak there were, in the Bengal Presidency, seventy-four infantry regiments of the line, numbering nearly twelve hundred men each, including native officers. Cavalry (regular), ten regiments, numbering about six hundred sabres each. Irregular infantry about twenty thousand. Irregular cavalry, eighteen regiments, numbering nearly six hundred each. In addition to the above, large local forces raised for service in different districts, together with contingents furnished to several princes holding independent territory, these amounted to about forty regiments of infantry, averaging about eight hundred men each, fifteen regiments of cavalry, of about five hundred men each, and a large artillery force. The regular artillery consists of nine battalions of foot and three brigades of horse; the former number forty companies and the latter thirteen troops; of these, part are Europeans. The entire *native* army of Bengal amounted to about one hundred and thirty thousand infantry, twenty-five thousand cavalry, and five thousand artillery. This entire army, with the exception of a very few regiments, have been alienated from the Government, and perhaps nine-tenths of the whole are up in arms

against their late employers. To put down this mutiny the Government had, at the commencement of the mutiny in May, twenty regiments of European infantry, two regiments of European cavalry, and the European artillery, numbering, in all, not over twenty thousand men. These were scattered over some two thousand miles of territory.

Of the native army two tribes have remained loyal; the Goorkhas, of whom there are four regiments, and the Sikhs, of whom there were ten or twelve regiments. The Sikhs are natives of the Punjaub, which territory has remained loyal, and the Government have, since the war commenced, raised this portion of the army to about thirty-five thousand men. I wish you clearly to understand that all the above are confined to what is known as the Bengal Presidency. The Bombay and Madras Presidencies are quite distinct, and have each an army of its own, altogether independent of the Bengal Presidency. It is matter of the greatest thankfulness that the other presidencies have not joined in this rebellion thus far. Not only have they not joined, but their armies are now drawn on, to a limited extent, to aid in putting down the mutinous Bengal troops. The actual position of affairs at the present moment it is difficult to describe, but we have every reason to believe that the power of the rebels has been broken, and while I write the flag of England may again be waving over the palace of the Moguls.

I suppose we have at present twenty thousand Europeans, and fifty thousand loyal native troops, to contend with the vast hordes mentioned above. In addition to the above, many of the friendly native princes have furnished material aid in the shape of contingents, while the rebel forces have doubtless been joined by swarms of malcontents of every class and character. The late King of Oude had an army of fifty thousand men at the time of his deposition. These are now swelling the ranks of the enemy. As to the final result there can be but little doubt. Six months hence, few of the rebels will be left. In every encounter with Europeans, the superiority of the latter is manifest, and the complete destruction of the former is therefore merely a question of time.

But you will ask what was the cause of all this disturbance? God alone, I believe, could answer that question satisfactorily, for I think it is certain that no one on the side of the Government seems to know, and I question very much if those up in arms against Government know themselves exactly why it is so. It is to be remembered that the pensioned princes who had formerly tasted of power, or who read in the history of the country the deeds of their ancestors, would be most likely to take any opportunity of regaining power that might offer. During the whole period of the late Russian war, I have little doubt there were Russian emissaries everywhere, actively at work in this and neighboring countries, endeavoring to sow the seeds of discord and distrust towards the English. It is a singular fact, that the natives of this part of India all believe that Russia is something far greater than England, and I believe there is a pretty general impression that the Russians

will one day drive the English out of India; I, myself, in 1853, met a Russian gentleman travelling in disguise in the interior of the Himalaya Mountains. Russian diplomacy consists in this system of secret mischief-making. After the outbreak of the Persian war last year, men in the disguise of faquires or beggars were known to be travelling all over the Northwest, but no notice was taken of them. It is now generally believed that one of the Delhi princes assumed that garb, and travelled all over these parts, doubtless engaged in plotting mischief to the Government. During the last cold weather, a most mysterious sign passed through the country, which up to this day no one pretends to understand. Unleavened cakes, called by the natives "chapatis," were passed from village to village, and from one police station to another, in obedience to the order of some high power, but no one knows why or wherefore to this day. It is now surmised that these cakes were passed around by orders from the King of Delhi, and that they were a sign that the conspiracy was nearly complete. About this same time the new Enfield rifle was introduced into this country for the use of the Company's army, and during the cold season, "instruction depots" were formed at all the large military stations, where the native soldiers were to be taught the use of this weapon. It appears to be necessary to the efficiency of this species of rifle that the cartridge should be *greased*. Some one in the garb of a faquier or beggar, insinuated to the high caste Sipahis, near Calcutta, that the cartridges were greased with *cows'* fat, hogs' lard, &c. Whatever might be the truth of the allegation, it answered admirably in the hands of designing men, as a means of withdrawing the native soldiers from their allegiance to the Government. They were told that Lord Canning had pledged his word to destroy their caste and make Christians of them, and that the greased cartridges were introduced for that purpose. This intelligence was most assiduously disseminated through every regiment in the army. Had they reflected for a moment, they would have at once perceived the absurdity of the whole thing, but these ignorant creatures never reason. They were satisfied it was true, and consequently acted upon it. This cartridge question was, I believe, the means of alienating the Hindoo part of the army. The Mohammedans needed no such incitement. Every Mohammedan is at heart a *rebel* to any form of Christian government, and the whole Mohammedan population have a chronic hatred of the English, because they took the Government of India out of their hands. Hence, they were ready at a moment's notice to commence operations so soon as they could succeed in persuading the Hindoo portion of the army to join them. The agents of the King of Delhi were well seconded in their efforts by those of the King of Oude, at that time living in Calcutta. Both these princes were doubtless deceived into their present position by lying promises from the King of *Persia*! Persians, like the ancient Cretans, "*are all liars*." They are taught from their infancy that lies are commendable, and they are therefore notorious all over the East for their laxity regarding the truth. As soon as the Persian

war broke out, the King of Persia doubtless sent messengers into India to stir up the Mohammedan princes to espouse his cause.

This is very evident from a proclamation, a copy of which was found in the tent of the Persian king's son (the Shabyada) after the battle of Mohumra, in Persia. This document was translated and copied into several Indian newspapers in April last. It was drawn up with remarkable ability, evidently by some Russian diplomatist at the Persian court. It gave a résumé of the policy of the British in India. It then went on to prove, that the British now intended to reduce Persia to the condition of Hindostan. After this, it enumerated all that the Persian king had done for the defence of his own territory; and, lastly, it called upon all true Mohammedans throughout Persia, Affghanistan, Beloochistan, Scinde, and Hindostan, to unite in a great "*religious war*," for the extermination of this tribe of wandering unbelievers (the English). It made quotations from the Koran, to show that those who died in such a warfare went to heaven, and encouraged all the faithful to vie with each other in this great struggle. Here, *I* believe, originated the present calamities. It was in this Persian proclamation that the foolish Mohammedans of India thought they saw their restoration to power. Papers of a similar import were posted up in the *masjids* (places of worship) of the Mohammedans, all over the country; and it was doubtless the intention of the conspirators to rise in this war, while the English were still engaged in the war with Persia.

Fortunately, and most providentially, for us, the Persian war was brought to a speedy and what to many seemed a very unsatisfactory close; and the English troops were preparing to return to India ere the Meerut and Delhi massacres took place. For a long time subsequently to the proclamation of the peace, *no native*, in this part of India, would believe that the war was over. They undoubtedly expected that, as soon as the war commenced here, a Persian and Affghan army from the West would come to their assistance.

Such, I believe, was the origin of this rebellion. I am of opinion that the Hindoos have been completely duped by their more designing neighbors, the Mohammedans. I look upon the war, therefore, as one of the expiring struggles of the Mohammedan power in this part of the East. The stupid and credulous Hindoos have, for some wise purpose, been permitted to join in the rebellion. Probably it is, that both may together be destroyed.

If you will cast your eye on the map of India, and follow me, you will at once see the territorial extent of the rebellion. Take Hardwar, where the Ganges issues from the mountains, as the starting-point, and draw a line in a southwesterly direction to Sirsa, in Bhutteana, you have the western boundary. From Sirsa draw an irregular line, almost due east, to Allahabad, striking the Jumna at Agra, and following its course to where it joins the Ganges, and you have nearly the southern boundary. From Allahabad draw a line northeast to the Himalayas, and you have an approximation

to the eastern boundary. The northern boundary is the mountains. Within these lines you have the chief seat of the war. Outside, there have been and are disturbances; but the territory I have defined is the main part disturbed. It is from within this territory that nearly all the native soldiers are enlisted. The Bengal Sipahis are nearly all natives of the territory of Oude; they are chiefly of the two highest castes, Brahmins and Khatris.

Within the lines I have indicated the war rages, and within these lines the result must be determined. Should Delhi fall, as is now hoped and expected, in a few days the mutinous soldiers will likely disperse towards Oude, and there make their final stand. When finally broken up they will become plunderers and robbers, and for some months the peace of the country may be very much disturbed. The fate of Delhi is now the all-absorbing topic in these parts. Every eye is directed to that fated city. While I write the thunder of over one hundred pieces of heavy artillery is shaking it to its centre. Its walls are crumbling to pieces, and before the mail leaves, I hope to be able to give you the joyful intelligence, that it has *fallen*. The brave little army of the Government has now, for three months, been before that city. Their sufferings during that time have been beyond description. The climate, more fatal than the enemy's artillery, has been doing its work. They have been exposed to the scorching sun of June, the rains of July and August, and now the malaria of September is worse than all. The Europeans before Delhi do not at present number more than five thousand fighting men, though there are nominally ten regiments there. There are two regiments of Goorkhas, one of them is our Dehra regiment, called the Sirmoor Battalion, and the other the one that was at Dehra during the first three years of my residence here. These brave little mountain men have vied with the Europeans in deeds of daring, and I am sorry to say the Sirmoor Battalion has lost more than half its numbers. The children of these brave men are in our schools, hence we take no ordinary interest in them. The rest of the army consists of Sikhs from the Punjab, and two or three contingents furnished by friendly princes. It is worthy of remark that the Sikhs and Goorkhas were the *bravest enemies* the English ever encountered in India, and now, *in the time of their need*, they are their bravest and most loyal friends. I must bring this letter to a close, with the hope of continuing the subject by the next mail. There are many points connected with this rebellion that are now exciting much attention, and I think the time has now come when missionaries, as well as others, should make themselves heard regarding the past, present, and future of India.

I have only time now to say, that with the fall of Delhi, will commence a new era in the history of India, a glorious era, when I trust the Gospel will be felt and appreciated as it has never yet been.

I remain affectionately yours,
J. S. WOODSIDE.

P. S. September 15th. The joyful news has come that Delhi was taken yesterday, the 14th. No details. Thanks to our covenant God, we shall now begin to *feel safe*.

LETTER FROM THE REV. J. S. WOODSIDE.

DEHRA DOON, September 14th, 1857.

MY DEAR BROTHER STUART:

By this time, I doubt not, you are feeling considerable anxiety regarding our condition in India. I feel that we have cause for inexpressible gratitude to our heavenly Father, for all the mercies he has conferred upon us since these terrible disturbances took place. That we are living is a wonder—a miracle. God has been very gracious to us thus far, and, I trust, similar mercy may continue to be extended to us, till times of peace again return. This may be nearer than any of us can tell, and yet it may be far off. No one knows what a day may bring forth. One signal success to the British arms and all may be nearly over—one reverse, and the fate of all of us is sealed. Since the 10th instant I have been in a state of feverish anxiety regarding the fall of Delhi. Every day I have been looking for the news of its fall, but, up to this time, it has not come. On the morning of the eighth the heavy breaching batteries opened on that wicked city, and the work of destruction has since been going on with unremitting energy. On the 11th, when I last heard from it, about seventy guns, of large calibre, were pouring death and destruction into it. Heavy batteries, one hundred and eighty yards distant, were destroying the defences, and it was hoped that by the 14th (to-day) all would be over. The besieging army numbers about sixteen thousand. The enemy inside must amount to twice that number. Perhaps there are not less than fifty thousand fighting men behind the walls. Still we are sanguine of success, and, ere this letter is closed, I may be able to give you the glad tidings that Delhi is once more in the hands of the English. I am sending, by this mail, a somewhat lengthened statement, regarding the mutiny, for the Banner. Hence I will confine myself, in this letter, to our present prospects. There is *at present* an army of say one hundred thousand men, well disciplined according to the best systems of the military art, up in arms against the Government. These are joined, heart and hand, by nearly the whole Mohammedan population, wherever they are in a position to do mischief. Prisons have everywhere been thrown open, and all the desperate characters let loose. Hence it is difficult to estimate the numbers against whom the Government has now to contend. We have scarcely twenty thousand Europeans in the whole presidency, to contend against these countless hordes. In addition to these there are about fifty thousand loyal native troops, Sikhs, Goorkhas, &c. The authorities in England seem, as usual, to have been asleep when the news reached them,

and they talk of sending out some ten regiments of foot, and two or three of horse. England never awakens till she has been thoroughly humbled, in some way or other, and then she begins to think of action. Instead of ten regiments coming by the Cape, they should have sent us fifty regiments, *overland*, as fast as they could be sent. As it is, not a single soldier can possibly reach the seat of war before the month of *January*. They will reach Bombay or Calcutta towards the end of November, but it will take them all December to march to the point of danger. We have now the deadly climate of September to contend with. Then October, November, and December, to hold out against overwhelming numbers thirsting for our blood—men who spare no age nor sex—cowardly ruffians, who delight in the blood of women and helpless children. It sickens one to think of the enormities that have been committed by these brutes in human form. It cannot be described. You will think all this a rather dark picture. I have presented it just as it really, at this moment, appears to me.

But, on the other hand, I have every reason to believe Delhi has fallen by this time, or will fall in a day or two. With it will fall the hopes of the rebels up here. They will then become a disorganized multitude to some extent; they will, doubtless, scatter all over the land in bands of marauders; the chief part will retreat to Oude, and the battle will be fought there in the cold season.

Thanks to our covenant God, nearly all the native chiefs around our neighborhood remain loyal, and many of them are rendering material assistance in men and money. We are all safe in the Lodiana Mission thus far. The Lodiana Station was destroyed; but the Government have come forward, in the most liberal manner, to make up the pecuniary loss. They give 52,000 rupees to the Mission. This I think extremely liberal and kind in them. All the other stations of the Lodiana Mission are thus far safe. It is not so with the Farrukabad Mission. Every station in that mission has been destroyed; and, what is worse than all, we have no accounts of the beloved brethren of the Futteghur Station, with their wives, &c. I have lately seen an account which states that some twenty-five or thirty persons are still alive,—concealed in a village, a short distance from Futteghur, and protected by a friendly Zemindar, or landholder. If this be true, we may yet find that they are alive and safe, though there is but little hope indeed.

The brethren there were the Reverend Messrs. Freeman, Campbell, Johnson, and McMullin, with their wives. Poor Brother Campbell had two dear children also. His eldest son is safe at Landour. Our old and valued friend, Dr. Heathcote, with his wife and *one* child, were among the murdered at Cawnpore. It is said that his poor infant was placed on a plank, and floated down the Ganges. How my heart yearns for all these dear friends, so suddenly taken away in such a fearful manner!

I see, by the newspapers, that the Rev. L. G. Hay, of Allahabad, with his wife and two little girls, have gone home. I hope you will see them. Remember us to them, and tell Brother Hay, I heartily

approve of his conduct in leaving at the time he did. Had he remained in the Fort, they might all have died ere this of cholera. Tell him, I have not heard from Allahabad since I got his letter of May the 21st. I wrote him several letters. Should you see Mr. Leavitt, tell him I congratulate him upon his absence from India at the present time.

It is matter for no ordinary thankfulness, that Dehra is the *only station* where our work has not been more or less interrupted. Here we have had some alarms, but our work, thank God, has gone on steadily; and the school, at present, though not just so large as formerly, shows a good attendance. Public preaching in the bazaars I discontinued for a time, not because of any fear of the people, but lest any disturbance would be created, and the authorities put it to our account. However, for some time past, this has been resumed, and no disturbance has thus far occurred. I find the people as respectful as ever, and I am among them every day, more than formerly. Many of them come to me daily for news from the seat of war, and other parts, and outwardly manifest the utmost friendship.

The natives of this station are chiefly Hindoos. There are very few Mohammedans. This is a great source of our security. The Hindoos are more friendly to the British than the Mohammedans. Since I began this letter I have been to the town, and while there, met a detachment of twelve European artillerymen on their way from Landour to Saharanpur. They have been ordered there by express, as it seems that station is threatened by a multitude of rebels. It has been threatened many a time, but God has hitherto preserved it. Our brethren are still at Landour. Hence, if an attack is made, it can only destroy the Mission property. But how sad it would be to see those beautiful premises on which Brother Campbell has spent so much care laid in ruins; our comfortable mission homes, our school-houses, and the pretty little church demolished, and worse still, the *tombs* of our loved children and friends destroyed. One of the worst features of this rebellion has been the ruthless and wanton manner in which even the gravestones of the English in every burial-ground have been wantonly broken to pieces. Their design doubtless was, and is, that not a remnant of the hated race should remain. The hatred manifested towards the English has been more than equalled in that manifested to the poor *native Christians*; those sons of the soil, who have cast in their lot with the people of God. The most refined cruelty has been practised upon them, tortures which only Hindustani ingenuity could invent, have been practised upon them.

A whole village near Shajahanpur, in Rohilkund, was completely destroyed, and the inhabitants, men, women, and children, brought to the church, and there immolated in the most cruel manner. This proves that it is not so much hatred of the English, because they are foreigners, that actuates the people. It is hatred of *Christ* and his cause, that has driven these wretched men thus to act. It is a last effort of the Devil to oppose Christ's kingdom in India,

and when this is over, we may see a most wonderful conversion of the people all over the land. It is evident that the Mohammedans are so implicated in this rebellion, that multitudes of them will be exterminated ere it is put down. This will effectually break their power and destroy their influence in India. The Hindoos too will see the folly of contending against the Government. Caste will be entirely broken up by this rebellion. The authorities will certainly not now show it any respect. I heard to-day by a private letter, that when General Neill, who commands at Cawnpore, found the bodies of the European ladies and children had been thrown into wells, he collected a body of *Brahmins*, and obliged them to take them out and bury them. The Brahmin you know is the highest caste, and if this be true, it has been a useful lesson. These men will of course have lost caste, and they will now for the first time learn that the day of caste is gone. As to the future of missions in India, I think there is more hope than ever. Doubtless a most determined effort will be made by some in India and in England to throw all the blame upon the missionaries. There are men, Englishmen, even, here, who say, "They would hang every missionary in India."

I fear these men pay us too high a compliment, when they place all these tumults to our charge. It would, indeed, show that something has been done, if they could prove that missionaries have caused all this disturbance. But, on the other hand, these are the very men who say that missionaries are doing no good, and that native Christians are no Christians, &c. &c. Yesterday I was talking to a gentleman, who told me "he never saw a true native Christian." Poor man ! he himself knows not what a Christian is, nor has he ever felt the power of Christian love within his heart ! I was able to silence him by simply pointing to the sufferings of native Christians, since these troubles began, and their faithfulness to their Saviour under these sufferings. Instances have come to our knowledge of Christian heroism, amongst the native brethren, of no ordinary character. When the storm shall have a little subsided, volumes will be written regarding the sufferings and Christian fortitude and faithfulness of native brethren, which will equal any ever published. Let none be discouraged regarding these troubles. "Is there evil in the city, and the Lord hath not done it ?" God's hand is in all this for wise and noble ends, and when his purpose has been accomplished, then we shall see glorious results bursting into view ! Sad, sad indeed, has been the fate of some missionary brethren. They have been accounted worthy to lay down their lives for their Saviour. Their end has been the glorious end of martyrs. We who remain, have not been considered thus worthy ; we have been left to toil on a little longer in this vale of tears ; but I think there is none of us who have ever yet regretted coming to India. So far as I am concerned, I have, at times, felt sensibly the pangs of natural affection, when I have contemplated the possibility of seeing my dear wife and children fall into the hands of these inhuman savages ; but there has never been a moment when

the faintest regret has ever been experienced that I am here. I, above all, have cause for gratitude to God for his kindness hitherto. My trust is still in him, and, though I and mine should yet be brought to suffer even death itself, I trust I shall ever be enabled to remain satisfied with the choice I have made. Dear brother, I know you pray for us. Pray that our faith fail not. May we ever be enabled to maintain a consistent testimony for the truth as it is in Jesus. Let others, who contemplate the missionary life, not be discouraged by these trials that have fallen upon poor benighted India. No; though we all should fall, let them go forward. Let the Church redouble her efforts for India's conversion, and prove to these murderous, cowardly, and debased creatures, that those they would murder and exterminate, are their real friends; that Christ's people ever remember the prayer of their dying Lord: "Father, forgive them; they know not what they do."

Yours, in Gospel bonds,

J. S. WOODSIDE.

P. S. *Sept. 15th.*—GLORIOUS NEWS!—Delhi was taken yesterday morning. We have just had a royal salute of twenty-one guns fired in honor of it. To God in Christ be all the praise. We shall now begin to feel safe. Our suspense for the past three months has been fearful. No particulars yet known, but you will hear all by the papers going by this mail.

LETTER FROM REV. J. R. CAMPBELL, D.D.

MISSION RETREAT, LANDOUR, Sept. 15th, 1857.

MY DEAR BROTHER STUART:

Your welcome letter of the 7th July, came to hand on the 8th inst., and its contents gave us all much pleasure. As you and all our friends will be anxious to hear from us, during these very exciting and distressing times, I try to write by every mail, to let you know the state of affairs in India. A great and awful rebellion still exists in these northwest provinces, and indeed, to some extent, all over Hindostan. It is now fully believed that not one regiment out of nearly two hundred of the native regiments in the three presidencies is staunch, or to be depended on. About one half have either mutinied, or have had to be disarmed! You may therefore imagine the state of the country. The greater part of these provinces is now in the hands of the insurgents. Hundreds and thousands of Christians, including officers and their ladies and children, other Europeans, civilians, East Indians, missionaries, and native Christians, many of whom were personally known to us, have been murdered in cold blood, after having been degraded in the most horrible manner. The nature of this degradation and vile treatment, especially of the most delicate ladies, in the highest rank, cannot be described in letters or public prints. The like was

scarcely ever heard of in the history of the world. You will hear more through the English papers than I can mention here. Some of the native Christians from Futtéghur, have brought the news to the fort at Agra, and our missionaries there, that our missionaries at Futtéghur, early in June, left that place in boats, with the design of reaching our other station at Allahabad, but when they got opposite Bithoor, near Cawnpore, they were dragged ashore by the mutineers and murdered! They were J. E. Freeman, D. E. Campbell, W. O. Johnston, and R. McMullen, and their ladies, &c. We have now no hopes of ever hearing anything further of them. How awful to think of this! The whole of the native Christians, we fear, with few exceptions, were murdered at the same time. Doubtless everything at the Futtéghur station, including houses, churches, school buildings, tent factory, &c., has been destroyed. Also, the stations at Agra, Nympore, Allahabad, with all the printing and bookbinding establishments and book depository, and at Futtépore, have also been completely destroyed; but the missionaries at these stations have all escaped the hands of the enemy. Most of them found safety in the forts at Agra and Allahabad. Those who remained in the fort at Futtéghur for some time after the missionaries left, were obliged, for want of food, &c., to leave and go down the river, but they also were followed by the mutineers, and finally cut up almost entirely.

At Cawnpore, the English got together under Sir Hugh Wheeler, and some parts of English regiments, and entrenched themselves for a time; but, after suffering awfully from heat and hunger, they surrendered to the mutineers, under a solemn pledge that they would be allowed to depart down the river. But, when they had got on their boats, they pursued them, firing on them with cannon and musketry from the banks, and killing nearly the whole—about one thousand souls. Many of the ladies were carried off by order of the Rajee of Bithoor for the worst of purposes, and afterwards murdered. Among the refugees from Futtéghur were our good and pious friends, Dr. Heathcote and his lady. Their infant child was placed on a board by the wretched natives, and floated off on the Ganges. Some husbands and wives were tied to trees, their children cut up to inches before their eyes, and then they themselves burned or roasted afterwards! What a mercy, that so far all the missionaries, in this quarter, and their native Christians, belonging to our Mission, have been saved!

The Lodiana Station, as I mentioned before, was destroyed; but you will be glad to hear, that Government has already paid us 38,000 rupees, and have promised soon to pay 24,000 rupees more, —in all 52,000 rupees,—to cover all our losses at Lodiana. This sum they intend to levy on the inhabitants of Lodiana. The effect of this measure will be excellent, and prevent anything like plunder and destruction in future.

All our stations, in this Mission, are yet safe, except Lodiana; and now, we trust, the worst is over. We begin to breathe a little more freely. For some months we supposed it very probable, that

our fate might be the same as many of our friends. It is only a special and gracious Providence that has saved us. Let God's great name be praised forever! For about four months past, we have all united together daily, between 7 and 8 o'clock in the morning, in special prayer for preservation, and that God would overrule all these trying events for his glory, and the spread of his Gospel. We do trust this will be the case.

The English have been storming Delhi for several days, and we expect every hour to hear of its fall. Shortly after, we hope to be able to return to Saharanpur. At present, it would not be considered safe. All in good health and spirits.

With united and sincere regards to self, Mrs. Stuart, and family, and all friends, as ever, yours, in our dear Lord.

J. R. CAMPBELL.

Editorial.

THE BANNER FOR 1858.

THE present number begins another year, which must not go forth without a few words to our friends throughout the Church. We are not without the hope that good has been done by the "Banner" hitherto; and, may we not presume, it shall long be the messenger of "good tidings?" It is of the greatest importance that the "Banner," the only periodical published in the Church, be sustained, not simply from its connection with our Foreign Mission movements, but with regard to the character of the truths it is the medium of conveying. Many of the magazines, and even of the so-called religious publications of the day, are pernicious in their tendency. The people will read; and those who have charge of the moral and religious interests, especially of our youth, should see to the character of the literature placed in their hands,—for just as religious literature prevails, so will true religion take a higher stand in the community. There can be no interest taken in religion, in the affairs of the Church, in any of her operations, if there be not the dissemination of knowledge on these objects, for of that of which we are *ignorant* we are *indifferent*, and there is not merely an indifference, but often an actual *opposition*; and it is also true, that in proportion as the Church is informed she becomes liberal, as one well says, "How can any man have the heart to *give liberally*, if he does not see that his contributions are needed to carry forward enterprises which are calculated to make the world better, or improve our race in knowledge, virtue, or holiness? The man who surveys Christendom, as every man habitually does who reads any well-conducted religious journal, can give cheerfully, gladly, for objects, the good effects of which he never expects to see. While the man destitute of this comprehensiveness of view can scarcely be induced to give to the poor in his own neighbor-

hood, and even flatters himself that he is charitable if he pays a pittance of the just dues of the minister upon whose instructions he attends. No man who has discharged the duties of a pastor, but has marked the difference, in point of liberality, between those who keep up communion with the *living world* and those who do not."

Our pastors have a great helper in the Banner, our people have an instructor; and we hope for it the help of the one, and the reading of the other. We again ask the ministers of the Church at large to aid us, to aid themselves through us, to lay before the minds of our people that literature that will interest, edify, and, through the aid of the Holy Spirit, be made saving.

THE LIVERPOOL CONGREGATION.

WE rejoice to hear that there is a prospect of a settlement of a pastor over this people. They have struggled long, earnestly, and faithfully. We met some of them in a recent trip there, and were received with the greatest cordiality and Christian friendship. Some noble Christian men are in that little band. They deserve largely the sympathy of the Church, on this side of the water, and for the sake of the cause, it is important that a church be sustained in Liverpool. We hope Dr. Graham may see his way clear in accepting the call; he would be "the right man in the right place." The following notice of their action we clip from a Liverpool paper sent us by a friend: "The friends and members of the Reformed Presbyterian Church, Liverpool, met in Philadelphia Chambers, Hackins-hey, on Wednesday evening last, according to presbyterial appointment, for the purpose of choosing a pastor. The Rev. R. T. Martin, of Wishaw, conducted devotional exercises, and delivered a highly appropriate sermon for the occasion from 1 John, 4: 11, after which he proceeded to moderate in the meeting of electors, when the Rev. Dr. Graham, of Ayr, was most cordially and unanimously chosen, and a call made upon him to become the pastor of the congregation. This congregation enjoyed for a number of years the excellent ministrations of the Rev. John Nevin; after his removal, some twelve years ago, they continued to receive occasional supplies of Gospel ordinances from the Eastern Synod of the R. P. Church, in Ireland. In order to obtain a constant supply of preaching, in 1856, they placed themselves under the care of the Reformed Presbytery of Glasgow. We have no doubt their friends, both here and elsewhere, will rejoice to learn that they have given a call to the Rev. Dr. Graham, as in the event of their obtaining his ministrations, they will not only be built up and edified themselves, but be instrumental in bringing to such an extensive field for usefulness as Liverpool a minister of sound scholarship, varied learning, tender and earnest in the proclamation of Gospel truth as the Reverend Doctor has proved himself to be, and who, we have no doubt, will materially strengthen the hands of those engaged on behalf of truth in this large town."

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